

BOSTON RECORDER.

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RELIGIOUS.

From the Essex Gazette.

RELIGIOUS LAWS—NO. VII.

In the course of my previous remarks on the subject of these papers, it has been my aim to show, that the present system of religious laws in this Commonwealth is repugnant to the feelings of the people in its whole spirit and power, vague and indefinite in its general form and character, easy to be evaded in its main requisitions, and liable to very gross and oppressive perversions in all its provisions and resources. And now in conclusion of these numbers, let me earnestly inquire, is there no remedy for these evils of law? Does not this legal oppression demand a legal redress? and will not our next Legislature recommend to the people the needed revision of our State Constitution?

The people must see to this matter themselves. The power is in them. They have power to determine the character of our next Legislature; I trust they will think on this subject and act accordingly. Their highest interest both temporal and spiritual, are too seriously concerned in this matter, not to receive their speedy and wakeful attention. In the future exercise of their elective franchise, they will, therefore keep an eye on the present religious policy of the State, and aim to effect as soon as possible an entire abolition of the taxation system. In putting forth their Constitutional power to determine the moral and religious character of our next Legislature, they will carefully mark every spiteful Nero and every careless Gallo, among their candidates for office, and carefully lay them aside, as utterly unworthy to be entrusted with the care and management of their religious interests, in the high place of their chosen Representatives in the high place of our metropolis. The lawfulness of a course like this will not be called in question; nor can its necessity be honestly doubted. It is a course perfectly free to be taken by the people and the exigencies of the case most imperiously demand its adoption.

Yes! on the subject of religious freedom and religious equality; there is need, pressing need, of the presence and powers of some bold and primitive sons of thunder in the crowded and sultry halls of our State legislation. Send none of the clerical order—they have other work to do, but send just and impartial men; men of sound moral principles and unfeigned liberal feelings. The air of those halls has special need of some purifying influence, as the spirit exhibited there for the two last years most clearly evinces. There is need of something there to burn up that weak and vaporing spirit of religious prejudice, and something to level those strong and growing principles of religious intolerance, which have mingled so profusely in the discussions and has such evident bearing on the decisions of the grand council of this Commonwealth during the past and some of the former sessions of this body. Let not these allusions to the rejected petition of the friends of temperance, and the subsequent introduction of a bill to prevent the dying Christian from casting his mite into the treasury of the Lord, be deemed a digression from our subject. No. For these same men, and all others possessed of a like disposition, if you give them the power, will doubtless exert their official influence for the continuance and fortification of our present system of religious laws. Let this be remembered.

And let it be known and felt, that the time has fully come, when only one alternative remains to be taken on the deep! Interesting subject of these otherwise too pointed remarks. It is this. Either the signs of the times must be regarded and the requisite change in our present system of religious laws must be effected, or otherwise the true disciples of Christ must be further wronged and burdened, and the best interests of moral and religious society must be still more seriously embarrassed and retarded. The present involves no spirit of prophecy, when I venture to say, that in case the present system of legal taxation in support of the gospel should be suffered to continue in force in this State, the time is not far distant, when one religious denomination will be enabled to live and flourish entirely at the expense of all the rest. In other words, the time is not far distant when that portion of the State Constitution which says, *No subordination of any one sect or denomination to another shall ever be established by law*, will be virtually if not literally expunged from the Declaration of the Rights of the Inhabitants of the Commonwealth of Massachusetts. I am not alone in the opinion, that this only certain security against the final introduction of such an unjust and fearful state of things, must be found in the speedy and entire abolition of our present system of religious laws.

We are not, however, obliged, any longer, to confine ourselves to *a priori* reasoning on the subject. Facts, having a direct bearing on the question of the expediency and utility of these meetings, have become sufficiently numerous, to justify an inductive process, and lead to a safe conclusion.—In the county of Addison, five meetings (called *Three days' meetings*), but actually occupying four days each) have been held in regular succession. The first was held, about three months ago; in the town of Addison, the second, after three weeks had intervened, in Newhaven; the third in Weybridge; the fourth in Middlebury; and the fifth during the present week, in Cornish. These meetings have all been conducted in nearly the same manner; and have produced, and are still producing, in different degrees, the same happy results. In each of these towns a *revival—a powerful revival* has followed, or attended, or (such was the elect of preparation and expectation in one or two of these towns) even preceded these holy convocations. But, while my opinion concerning the virtue and importance of this new method of employing the appointed means of grace has been confirmed by a view of the preceding and similar facts; other facts and considerations have served to increase my apprehension, that just in proportion to the importance and efficiency of these "protracted meetings," is their liability to abuse and perversion—and to strengthen my fear, that they may be called inconsiderately and conducted injudiciously, and thus soon cease to bring along with them the rich blessings, which their first operations have promised to our churches.

This apprehension has induced me to make this additional communication with a view of suggesting a few cautions, that Christians and Christian ministers may be persuaded seasonably to guard against the apprehended danger, and thus secure to themselves, and to the communities with which they are connected, the highest benefits of these meetings.

First Caution.—Let not one of these meetings be called in any place, till the pastor and deacons and the great body of the church members are prepared for it—arreved of its utility and importance—are humble and willing to labor and pray, and make any requisite sacrifice for the advancement of the Rejoice-me's kingdom among them, and the salvation of the souls around them.—I have heard of two places where "three days' meetings" produced comparatively little effect; and where the failure evidently arose from this cause—want of preparation and effort in the churches, which called them.—Brethren, "prepare ye the way of the Lord."

Second Caution.—Let no church, destitute of a pastor, however well prepared in other respects, undertake to invite ministers and Christians from abroad, and hold one of these "protracted meetings." Let them wait till a pastor can be procured; or, at least, till they can secure the stated labors of some able and devoted minister of Christ. I urge this caution from the known principles of human nature, and the danger of uncontrolled excitement. A religious excitement in a community, where the stated ministry of the word and the regular administration of Christian ordinances are not enjoyed, generally ends in fanaticism, heresy, or skepticism. So fully am I persuaded of this tendency, that I would not comply with an invitation to attend one of these meetings in a destitute church, but upon the express condition and with the full expectation, that such meetings should be followed by stated and efficient ministerial labors.

Third Caution.—Let not these meetings, in the language of earth become too poor to give utterance to their emotions. You can only articulate a wonderful language when you are possessed of a soul that can utter the exclamation, "Praise him! Praise him in a way you know not!" Such, Christian, is thy heritage. Fasten thine eye upon it, and gird thee to thy journey. It will soon be thine. What, then, are trials? What are conflicts? What are crosses? They will soon be over, and are making thee meet for thine inheritance.

"O with what joy, if heaven gained at last,

and we how early, though painful now to bear,

But made more bright the crown of life we wear.

The ties that bind us there shall ne'er be riven,

No parting, no separation, no death, no weeping,

No night of death shall end that "perfect day."

From every eye the tears be wiped away;

The sad and find comfort, and the weary rest,

And joys unending, in the nuptial bower."

* See Recorder, of April 6th and 13th.

" suppose you could take your soul into your hand, and say, Blessed Jesus, this guilty soul deserves to be damned. I give it up to thy disposal?" He replied, "that's it. Hold on—you pray and then I will." They both prayed; and that was the son of his happy change.

A young man who was a Universalist, on one winter evening, thought he would go and see a Universalist preacher. It was a cold and windy time. He threw his cloak over his head, and decided to go whether the wind would blow him; and it blew him up to the door of Dr. Lansing's Session-Room. Dr. Lansing was speaking on the absurdity of sinners waiting God's time. The young man was much affected. His distress was deep. Prayers were offered for him; and while kneeling he experienced a great change. He arose, said he was in a new world, and that he loved them all. He is now a zealous professor of religion.

INTELLIGENCE.

From the Missionary Herald, abridged.

BOMBAY.

Extracts from the Journal of Mr. Stone.

Dec. 10, 1829. The great road by my house has been strengthened again, so that it is now well made, and natives who have been making it keep out the Missionaries.

Five natives of the Kurnat cast, three of them women and two men, went through the process of swinging in the air, by hooks thrust through the flesh of their backs. Though this took place within a short distance of my house I did not witness it.

Rev. Mr. Wilson of the Scottish mission, called us, and after repeated solicitations, I consented to be associated with him and Messrs. Welsh and Money, Esquires, in the editorial department of the Oriental Christian Spectator, a proposed monthly periodical, the first number of which is to be issued in January, 1830. The natives of such a country, as an organ of communication to the friends of missions in India, must be obvious when it is known that there is no such paper published in this part of India.

12. For the first time witnessed the swinging of natives on hooks thrust through their backs. This practice is not common in Bombay, and is confined to the Kunnty people, who live in the suburbs of the city. Today three have propitiated the favor of their bloody gods, they imagine, by performing this cruel rite. I saw out the last, a female. She was about fifteen years of age, and strong and robust. Two hooks were driven into her back, and were thrust through the flesh in the back, these hooks were fastened to a rope fastened to the end of a beam, which when elevated raised her about 30 feet into the air, and this beam was fixed to a car which was drawn with great velocity by forty or fifty natives in the circumference of a hundred rods. She with one hand held by a rope that was fastened to the beam as far forward as she could reach, which prevented her head from hanging down, but afforded her no other support; and with the other she brandished a flag and a large knife over the heads of the crowd as she sailed round. A large bag of yellow ochre, such as the natives paint their faces with, was suspended from her neck. She was continually scattered round among the people, who received the ignorant natives received a blow from their hands. Having been drawn round in the course five times, the car stopped; but she made signs to have them go on again, as the sixth time is regarded as all the preceding five. Her countenance exhibited great agony; her face became pale as death; and on being taken down she was unable to support herself. The whole scene was attended by their horrid noise, and infernal shouts of joy. I experienced with hundreds of people on the absurdity and wickedness of such a sacrifice.

I told them that instead of propitiating the favor of their gods, they seemed to regard me as one who had no fear of the gods. I preached to them the true God, and the only God in which they could secure his favor. Several appeared satisfied that what I said was true. I distributed about fifty books, and returned home at dark, realizing more sensibly than ever, that the dark places of the earth are filled with the habitations of cruelty.

16. There are now three brahmins who profess the conviction of the truth of Christianity, who say they do not worship idols, nor should be willing to be baptised, could not find any of their support. Two of them are embarrased by olden counsel upon them by their ancestors, and should they violate誓言 they would be immediately thrown into prison. The great poverty of nine-tenths of the natives operates as an iron chain to bind them to their caste.

Jan. 1. Through the forbearance and mercy of God, at the commencement of another new year, I am standing in the vineyard of the Lord; and on review of the fruit which I have yielded the past year I have much reason to fear that the Lord of the vineyard still regards me almost as a barren tree, fit only to be cut down as an emblem of his judgment. I have labored hard, and performed as much active labor as my constitution would suffer; and perhaps to the injury of my health; but I have done much which is wrong, or have done right things from strong feelings. I have been greatly deficient in love to Christ and souls, and in faith and prayer. Without these all my labor will be unavailing, sounding brass, and a talking evildoer.

While I would praise the Lord for giving me a heart and strength to do what I have done, my fervent prayer is, that the seed which I have thus scattered may vegetate and produce fruit for the eternal life. My health has been greatly tried, though I have labored hard, and I have lost much sleep, because of the infirmities of my body, which causes me much trouble. I have done right things from strong feelings. I have been greatly deficient in love to Christ and souls, and in faith and prayer. Without these all my labor will be unavailing, sounding brass, and a talking evildoer.

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18. Morning, visited schools: remainder of the day in my study, not very well. Had another very interesting conversation with Bapoo, the hindoo inquirer. He is a native of considerable length of intellect, really a metaphysician, and an acute reasoner, and possessed of more openness of character than most brahmins. He is employed now as an inspector of our schools, and comes and resides the school room daily. He says that every night many hindoo call at his lodgings to dispute with him, so that he gets but little sleep.

3. Sabbath. Our native congregation about as usual. Rev. Mr. Wilson, of the Scottish mission, preached at our chapel in English this evening, when the sacrament of the Lord's supper was administered, at which I officiated. Eighteen communicants united in the observance of this religious festival; eleven of whom were missionaries; viz., seven Americans, two English of the London Missionary Society, and two Scotch.

12. This morning visited and examined two schools; and addressed a company of men in the front yard of one of their houses, for more than an hour. They listened with freedom of mind, and manifested considerable interest when I described to them the subtilties which Christ endeavored to stifle for their sins and to save them. I asked them if any of their gods ever died to make an atonement for their sins? They replied "None." I asked if any of them ever did anything for their salvation? They all replied with one voice, "None."

Mr. Wilson had two very interesting Indian girls, belonging to his school, call him home, and heard them read and repeat the commandments. They manifested much affection for her, and put much confidence in what she says to them. This was not the case a few months ago; when then regarded her with great jealousy and fear, lest she would do something to them, which should pollute them. They could not then be persuaded to come to our house. Such fears were excited in their minds by the brahmins and others, who exert all their influence to prevent females from receiving Christian instruction. These fears have been removed by the kindness which Mrs. S. shows them, and the desire manifested for their happiness.

14. A Hindoo festival. Went out among the people in the morning and addressed about thirty persons who were assembled in the yard of a native house for reading and merriment.

Most of them heard attentively. There was one young man, however, with the badge of holiness about his neck, that is, a string of large beads, which are worn by the religious mendicants, to shew how many times a day they repeat their prayers, &c., who endeavored to divert the minds of the people from my instructions by making and uttering the most filthy and blasphemous language. He belonged to the class of religious mendicants who profess to be holy, and who when they are taught to recite as holy, are to give clarity to whom is regarded as morticians. I found my eyes steadily upon him and addressed him as Paul did. Thou enemy of all righteousness, thou child of the devil, &c. I assured him and the people that he was a great sinner, which I proved to their conviction, by shewing that he daily violated the commands of God. I solemnly assured him that he was on the way to perdition. I asked him to tell me how he could escape the damnation of hell; how he could obtain the forgiveness of sin with a holy God.

He replied he could not tell. I then turned to the peo-

ple, and asked them why they would hearken to so ignorant and base a fellow, who could not tell them how they could be saved. He felt the current turning against him and sneaked off. I then told the people, that by listening to the words of a fool, they could not expect to become wise, but by listening to the words of God, they would become wise unto salvation. They seemed in the course of one hour to lose all their former skepticism, and to regard themselves as really useful and useful to themselves.

March 1. Several Europeans metted with us in the Monday concert for prayer this evening, who never attended before. There is manifestly an increasing spirit of prayer felt by Christians in Bombay in behalf of missions. May it increase a thousand fold till their united, fervent prayers shall be answered as the prayers of the disciples were on the day of Pentecost.

The most demoralized and lecherous of the Hindoo holidays have commenced. They throw all our schools into disorder. Many of their vices are too obnoxious for natives who have been educated. The Hindoos have been great persecutors of their own kind.

21. Itam is still sick, but says he feels a little better.

I told him that Christ is the great physician of both soul and body; and that he must pray to him to remove his bodily disease and to take away the leprosy of sin from his soul. He says he is convinced that what I say is true, and that Hindooism is false. How much we need the prayers of Christians in behalf of this poor man! If the Lord has designs of mercy towards him, I doubt not he will exude in the bosom of Christians in America a special spirit of prayer for the conversion of pagans in connection with the Boston Society. I wish all would concur in this braining effort.

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of the Ch. Watchman, from
Boston, N. H. May 25.
Lord has visited this place in
work commenced last Spring,
and many meetings were crowded
with us, were inquiry what they
child of 13 years to the man of
the work. Since we have
been added to the
we had the pleasure of baptiz-
ing him in Lyne. Never has
a subject of the work more
manifested a hope in Christ.
Inquiring the way to Christ
constantly held, was instrumental
in procuring some happy
Churches, west of Con-

In the Colrain
baptized; making still
baptized; Buckland, 20;
Conway, 15; baptized; previously
Barnard, 12
obtained hope; the revival
was manifested; prospects as encouraging
some anxious; Shel-
by some inquiring.

IV. *Worship.*
G. F. Davis says in a letter
M.—I have baptized fifty
several more are expected to
son William has been bap-
tizing hope.—The number
since we entered our new

B. Ripley writes to the same,
The revival is going on with
I have been prompted to
real more will go forward
Ib.

we learn, a general solemnity
a three days meeting was
held. Three persons un-
ited in the meeting. There
Cummington with the Con-
and with the Baptist Society
Ib.

that within about two
days have obtained a good
Ib.

CORNER.

JUNE 15, 1831.

COLONIZATION.

who should be remembered
at the present time, we do
not leave us for the West,
pupil and Teachers, and
are diffusing blessings in
the anxious and inquiring,
young believer in Christ are
the people of God, we trust

nothing to notice the exten-
sion of colonization. It suits well
the enterprising character
the apparent necessities of
get much land to be pos-
sessed by individuals and families cou-
pled with the lowest limits, who might re-
suscitate plantation to a genial
climate to extend their branches,
and associate together for
to remain long without
the gospel, and whose hearts are
selves and their children the
laws, and salutary cus-
tom that the effect will be an

the old world, we have much
the mankind are divided by sex,
parties in the forms of gov-
ernment, and many other
causes, it is said concerning
and there was no more
could not exist with safety
new earth wherein dwelt
the old. How fast man
they were of one speech
they might the spirit of dom-
ination in the external
so may society become in
never migrate. They often
and people founded the city of
in the midst of darkness.
is extravagant to say, that
superiority over many other
and literature and arts,
there has arisen a strong
in these two distinguished

England, the effect of the
only home to our hearts. Who
sweep upon these shores? A
The world so extreme that
our progenitors. They
differences remarkably. But
nature which were soon ex-
cept a population of another
as anticipated, and, in pre-
dict figure, several of the de-
rived from them. They
were ashamed of them. By
sented; until at length but
grandsons' and great grand-
son was not worthy.

should be prevented. Our
on were compelled to desist,
of the rest of the world, it
kind to deny an asylum to
it unquestionably this cir-
our progress as a people,
in our cities.

now, in the resusci-
ated the Fathers of New-
healthy, vigorous shoots,
families—imbued with the
ent stock—but destined to
fall. Perhaps, in this way,
human society. Old vices
of them remain to pro-
out, the mere worldlings
of caterpillars. Such as
Indians, while they had
colonists will have op-
erate to vindicate their institutions of

a civil and sacred nature, and withdraw their offspring from
contamination, to train them up for God and heaven.

We acknowledge that this strain of thought may be account-
ed Utopia. Be it so. "A local habitation," and a "better
name," will, we doubt not, soon be obtained for such a
system. Christianity can do vastly more for man than it
has yet done. Let us only reflect on what has been already
accomplished in one community, by a tender care for all
the members. The Friends, or Quakers as they are often
termed, never apply for the public charity to main-
tain their poor. And what is it which drains the vital
blood of England, for instance, but the insatiable charge
and burden of such Vampires? At what a cost does
society among us retain the habits of negligence, inhumanity
and vice! It is the price of our abominable, penitentiaries
and prisons, and the suffering of much disease and misery.

Let us bid the new Christian colonists God-speed!

Let us pray that they be instrumental in realizing the
high hopes of all the friends of the Redeemer and of man-
kind, who have looked upon our providential situation and
advantage with the cheering expectation that by means of
our institutions and our proper management of them, the
world would, in not a long time, be made wiser and bet-
ter. Let us pray that they be instrumental in realizing
some of those glorious anticipations which swelled the soul
of our dear respected EVARTS, as expressed in the close
of one of his last efforts for the Redeemer's cause.* And
let us hope that the children of our friends, who leave us to
colonize the West, may yet send the Gospel we mutually
love, from the shores of the Pacific to Asia: that through the
Sandwich Islands it may thus visit the millions, the
untouched millions of Japan and Corea, afford new aid to
the work of evangelizing China, and men in India and in
Syria the Christian Missions of their Atlantic brethren.
The Lord hasten it, for His greater glory, and the good of
a suffering world.

* Report of the A. B. C. F. M. for 1830.

CAUSE OF AFRICA.

When we see in the commercial papers, coming to us
from all directions, that preparations are making for cele-
brating the approaching Anniversary of our Independence
and Freedom, we are reminded that thousands of our fellow
countrymen, born on our own happy soil, have no freedom to
celebrate—they and their descendants are doomed to slave-
ry, a double slavery of body and mind. In New England
we see nothing of this, and think little about it—but in order
to see some idea of the system, we present one of its
features, as exhibited in the following paragraph, copied
from a late number of the Washington City Spectator.—

State Prison at Sing Sing.—We are not apprised of any
fact or circumstance, which renders this institution less an
object of admiration than former years. On the contrary,
there are some important particulars, in which it is more so.
The earnings of the convicts, compared with the whole expense of their support, are more favorable than in
any former year, affording an income to the state of \$4,
612.79. The number of prisoners is diminishing,
and the expenses of diminishing also, in consequence of
which can only be accounted for, satisfactorily, by ascertaining
them to have influence.* He adds, that it is due to the
agent and other officers to acknowledge, that every desirable
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POETRY.

From the Christian Watchman.

SABBATH EVENING TWILIGHT.
Sweet Sabbath sun! how rapid was thy course
Around the arch of heaven. I scarce had the soul
To give off its clearest light, when earthly thoughts
That clapped them closely round her, and began,
In secret, sacred silence, to enjoy
Communion with her God, when evening came.
The western mountain-tops soon veiled thy light
Along the red horizon; and from the sky
Stood out the village-steeples, and the rows
Of pines and forest-trees, that here and there
Rose high, as if to catch thy parting beam
Of the delightful Sabbath.

Then Venus,
Fair star of eve, still lingered on the breast
Of the fading crimson; like the Spirit,
Which perchance, this very day, had hovered
Within the house of God; this day had strove
With some ungrateful sinner. The rebel,
Unconscious of the gloom he caused,
Has banished her. But, let's!—the Holy Ghost,
Through Sabbath privileges and the sound
Of Heaven's messengers are done, still waits—
Still waits upon the sinner. He lingers,
Amid the fading of the Sabbath's light,
To bring the wanderer home. But, like that star,
He will be quickly fled. Then all will be
As dark and still and motionless as night.
Hope will be gone forever.

Andover, Mass.

IDEM.

MISCELLANY.

THE LATE REV. ROBERT HALL.
The late Rev. Robert Hall was born at Arnsley, in the county of Leicester, on the 22d of May, 1834. The following sketch of his character by the Rev. William Newlands, A. M., is from the London World.

The loss of so great a man as the subject of the following very imperfect sketch, must at all times, but especially when the sister kingdom is mourning the premature and sudden removal of a most illustrious minister, be viewed by every person able to appreciate genius, talent, learning, and character, devoted to the best and noblest purposes, as a great national calamity. The character of Dr. Thomson having been drawn by the eloquent author of the Life of Knox, we shall confine our observations to the character of the Rev. Robert Hall.

As a Christian, Mr. Hall exemplified, illustrated, and adorned the religion of Jesus Christ. Free from ostentation, austerity, rancor, dogmatism, arrogance, and pretension, he combined ardent piety with the most winning and graceful demeanor. Easy, affable, and courteous, and even innocently playful, if he did not engage and fascinate, he did not repel. In him there was united, the artless simplicity of a child with the dignity of a sage. Apparently unconscious of his great abilities, he carried himself modestly, and with condescension towards all men. Devoid of guile and artifice, he uttered the truth in his heart—he spoke as he thought, without asperity, or the slightest taint of malevolence. He was easy of access, open to conviction, ready to receive and communicate instruction and entertainment. His conceptions were not cast in the mould of malignity, but of truth; and his sentiments were the transcript of the impressions of nature. In self-discipline, to which he must have devoted much time and labor, he employed himself in the review and purification of his principles. He destroyed moral execrations by depriving them of their natural aliment and support.

Imperfections he no doubt had, but they were such as were inseparable from humanity in the present state. In religion he acknowledged no master but Christ; he took his conceptions of divine truth from the Bible. Convinced of the divine authority of the Scriptures, he submitted implicitly to their dictates. He did not allow himself to be fettered and cramped in his conceptions by the writings of man, and was satisfied with nothing short of the amplitude of revelation.

Elevated high above the mass of mankind in genius and acquirements, he was wholly exempt from envy, the passion of contracted and limited understandings. He had a penetration to discern, and candor to acknowledge, the merits of others; while the benevolence of his heart led him rather to exceed than to fall short in awarding a favorable estimate.

But for the boldness of his voice, he would have been, as a preacher, without a rival in Europe. His discourses were premeditated, but not written before delivery. His habits of thinking being philosophical, his stores from reading and reflection being immense, his imagination active and vigorous, his conceptions rapid, and his command of the powers and graces of language astoundingly great, he delighted and instructed his audience by the continuity, sequence, and logical precision of his arrangement, the magnitude of his conceptions, and the overpowering brilliancy and resistless charms of his eloquence. In the commencement of his discourse, like the orb of day, his first efforts were scarcely perceptible, but as he proceeded he increased in splendor, scattering the darkness in his progress, till his subject was enveloped with a flame of light—his utterance, at the same time, becoming vehement, rapid, and impassioned. Though Christ crucified was the leading theme of his discourses, he did not, to use his own expression, "sink the legislator in the Saviour of the church." No man ever had a juster conception of the design of Christianity, as a ministry of reconciliation; regarding whatever had no bearing on this subject as foreign to his office. His powers of imagination being chastened, and held in subjection by a vigorous understanding, he did not depress one truth to exalt another; nor adopt as the oracles of God, the inventions of men, though professedly deduced from the Holy Scriptures. In the selection of words and expressions from the inspired writings, as the embellishments of style, he was exceedingly happy; for while, by this means, he imparted eloquence and vigor to his own sentiments, he threw around the quotations additional illustrations.

Though dead, he yet speaketh in his admirable writings. His sermon on Infidelity, is a masterpiece in clear and lucid arrangement, vigorous and convincing reasoning, and in beauty and power of expression. His "Essay on the Liberty of the Press," is not surpassed, we question if it is equalled, by any treatise on the same subject, in any language. On the death of the Princess Charlotte, when so many sermons were published, the sermon of the Rev. Robert Hall, rose above them all, and in the opinion of the best judges, cast them all into the shade.

CONVERSATIONS OF UNIVERSALISTS.

The pleasing intelligence is just communicated to us, from a source of the correctness of which we can have no doubt, that four Universalists, who have been accustomed to attend the preaching of a Universalist minister, have renounced Universalism, and now attend a Baptist Society, where the gospel is preached. One of these gentlemen, after his mind was awakened by the Holy Spirit, and he had left his former meeting, where he believed he was a leader in the singing choir, was solicited to return by a Committee, who offered to hire him by the year, if he would comply. But he utterly refused. He now teaches the public school in the village. Three other gentlemen, who belonged to the same Society of Universalists, have also left them, having totally changed their views of doctrine, and are now constant attendants with the Baptist Society.

Two other instances have been stated to us, of remarkable conversions from Universalism. Recently a lady in New-Hampshire, whose predi-

lections had long been in favor of correct gospel doctrine, felt a desire to attend the preaching of a Universalist in the town in which she lived, much from curiosity. She accordingly went. The preacher's text was, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Much labour was bestowed in the discourse, to make it appear that the salvation and damnation spoken of, referred wholly to the present life, and had no relation to eternity. The doctrine appeared so inconsistent to the lady's convictions of the true meaning of the text, that she was shocked at its perversion. She began to reflect on what salvation is, and what damnation is. The subject engrossed her mind, and she became awakened to the consideration of her lost and ruined state as a sinner, and her need of a Saviour. In the course of about two or three weeks, her mind was happily relieved by a discovery of the way of salvation, and she is now believed to be rejoicing in the truth.

The Universalists considered the discourse of their champion to be a masterly production; they requested a copy for the press, and it was printed. A young man of the Universalist society, who was not present when it was delivered, read it after its publication. It had a similar effect on his mind, that it had on the lady's. He could no longer meet with the Universalists; but became immediately anxious to know the truth, from a conviction of his lost state as a sinner.

These are indeed extraordinary cases; but they show us the power of the Spirit of God, and they are instances which will, we trust, redound to the glory of his discriminating and sovereign grace. [Ch. Watchman.]

MINISTERIAL COURTESY.

The liberal and gentlemanly sentiments which follow are extracted from Dr. Codman's Convention Sermon, preached before the Congregational Ministers, May 26, 1831. They are worthy the occasion, and the day of exaltation in which we live; and we hope they will be transposed not only into the feelings and conduct of all Ministers, but by principles of action with all professing Christians of every denomination.

It is unfriendly to be lauded, that a difference of opinion on religious subjects should produce feelings of personal coldness and unfriendly aspect among the professed Ministers of the Gospel. It is true, the same kind and degree of union cannot be expected to exist among those who widely differ in religious opinion, as among those who speak the same thing, and are perfectly joined together in the same mind and in the same judgment. But there is no reason why ministers, who may differ essentially in their religious belief, should not treat each other with respect, with courtesy, with kindness. This is demanded of them, as members of society, as men of education, who are supposed to be acquainted with what belongs to propriety of manners, and correctness of deportment, and especially, as professedly, sustaining the same high and honorable office in the church of God. This kindness of feeling and courtesy of manners is entirely consistent with the most perfect decision of sentiment and independence of character. It is not necessary to renounce any of our peculiarities, nor to alter our course of conduct as regards the distinguishing points of theological controversy, in order to cultivate that freedom from bitterness and that exercise of kindness enjoined in the text.

Many are the occasions, in which ministers of an opposite faith are thrown into each other's society; and it is not unfrequently the case, that they are associated with each other by some of the most endeared connexions and charities of life. While, then, they maintain with firmness their respective peculiarities, and give the weight of their talents and influence to the cause which they conscientiously prefer, they ought to cherish feelings of mutual kindness, and embrace every opportunity to manifest this disposition in the social intercourse of life. Such opportunities are constantly occurring for the exercise of kind and benevolent feelings among ministers of a different faith. In the various relations of life, their congregations are frequently so intermingled as occasionally to bring them together in the house of rejoicing, and in the house of mourning. Is it not desirable that of old and formal distance, which is often observed, they should meet each other with the smile of courtesy, and the tear of sympathy? Nor are their own families exempt from affliction, nor free from the visits of that messenger, who is no respecter of persons or of creeds. Are the sympathies of ministers who coincide with them in religious belief—those who are restrained by those of their brethren—so far removed, that they ought to cherish feelings of mutual kindness, and embrace every opportunity to manifest this disposition in the social intercourse of life. Such opportunities are constantly occurring for the exercise of kind and benevolent feelings among ministers of a different faith. In the various relations of life, their congregations are frequently so intermingled as occasionally to bring them together in the house of rejoicing, and in the house of mourning. 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